

S
371.9
Dirm
May
1972

STATE DOCUMENTS

MAY 31 1972

THE Rocky Mountain Leader
THE ROCKY MOUNTAIN LEADER

PLEASE RETURN

STATE DOCUMENTS COLLECTION

NOV 16 1978

MONTANA STATE LIBRARY
930 E. LYNDAL AVE.
HELENA, MONTANA 59601

MONTANA STATE LIBRARY
930 East Lyndale Avenue
Helena, Montana 59601

May 1972

Vol. 71

No. 5



1971-72 School Calendar

DECEMBER

23 Thursday Children Travel Home
(Any Time)

30 Thursday End of Third Quarter

30 Thursday Children Travel
Home (After 12:00) for Easter

JANUARY

3 Monday Children Travel Back

4 Tuesday Classes Resume

21 Friday End of Semester

22 Saturday Boy Scouts Leave
for Tobogganing at Sun Mtn.

23 Sunday Boy Scouts Return

APRIL

4 Tuesday Children Travel Back

5 Wednesday Classes Resume

21 Friday Boy Scouts Leave
for Camping

23 Sunday Boy Scouts Return

MAY

19 Friday Boy Scouts Leave
for Camping

21 Sunday Boy Scouts Return

JUNE

2 Friday Awards Program,
1:30 P.M.

2 Friday Children Travel
After Awards Program

3 Saturday Remaining Children
Travel

5-6 Monday, Tuesday Teachers
Check Out

FEBRUARY

11 Friday Boy Scouts Leave
for Camping

13 Sunday Boy Scouts Return

18 Friday Children Travel
Home (After 12:00)

21 Monday Children Travel Back

22 Tuesday Classes Resume

MARCH

18 Saturday Boy Scouts Leave
for Klondike Derby

Boy Scouts meet every Friday afternoon,
3:25 to 5:00.

Junior National Association of the Deaf
meets every second and fourth Thursday of
the month, 8 p.m.

Bluebirds meet every Friday afternoon, 2:30
to 3:30.

Cub Scouts meet every Friday afternoon,
3:00 to 4:30.

Camp Fire Girls meet every Friday after-
noon, 3:00 to 4:00.

Junior High Camp Fire Girls meet every Fri-
day afternoon, 3:45 to 5:00.

Explorers, Department of Visually Impaired,
meet every Wednesday night, 8 p.m..

THE
Rocky Mountain
Leader

May, 1972

Vol. 71

No. 5

Floyd J. McDowell, Editor
Robert J. Deming, Assistant Editor
Florence McCollom, Proofreader

Published five times a year (October, December, February, April, May) by
the boys in the printing classes. Address all communications to the Mon-
tana School for the Deaf and Blind, 3911 Central Ave., Great Falls, Mont.
59401. The subscription is presently \$1.00 per year. Entered as Second
Class matter with postage paid at Great Falls, Montana, Post Office.
All photography is by R. Mullins unless specified otherwise.

The Meaning of Deafness

By Frederick C. Schreiber

Executive Secretary, National Association of the Deaf

THE FIRST thought I had on being asked to discuss the "meaning of deafness" was of a poem called "Happiness." However, before you jump to the conclusion that I relate Deafness with Happiness—I'd like to quote a few lines from that poem:

Happiness is like a crystal,
Fair, exquisite and clear—
Broken in a million pieces,
Scattered far and near . . .

Now and then along life's pathway
Some shining fragments fall
But there are so many pieces
No one ever finds them all.

This applies to deafness in the sense that there are so many meanings to deafness that no one ever has them all. Deafness means one thing to a small child; something else to his parents; teachers have a different view; rehabilitation people may not see this the same as their clients; and the clients themselves may not see this the way I shall attempt to define it now.

When one thinks of deafness, one is thinking of not one, but five handicaps—the least of which is the inability to hear. As a matter of fact, were the inability to hear the only handicapping condition of deafness, I'm sure many people would regard deafness as a blessing, particularly in view of the cacophony of today. Such, however, is not the case. Each of these five handicaps becomes, to me, a meaning of deafness.

The major handicapping aspect of deafness lies in the acquisition of language. Being unable to hear, one is forced to rely on artificial means for acquiring a way to express one's thoughts. This is a slow and painful process which would be difficult enough

under the most favorable conditions, but which becomes just short of intolerable under conditions which exist today. What is even worse, and often little considered, is what this does to people with normal intelligence who find themselves unable to produce the language that will adequately express what they want to say.

People who take language for granted generally regard the acquisition of language by the deaf as a problem similar to that of a person with normal hearing learning a foreign language and fail to appreciate the true magnitude of the problem. Trying to teach a child words when the child has no frame of reference to help, is a tremendous, if not impossible, task. Words like ball, fish, top, shoe may be easy to lipread, but teaching a child to recognize these words on the lips is not a way of helping him to acquire language skills.

If the lack of language is the first meaning of deafness, then the **second must be the problem of communication.** The most common failing we find among people who have language is the assumption that language and communication are the same. This is often compounded by the tendency of many people to also equate either or both with intelligence as well.

And it must be pointed out that speech cannot be equated with either communication or language. While all three are closely related, they are separate entities. One can have language but not speech and be unable to communicate. One can have speech but no language and be able to communicate without either. And, of course, one can have both language and speech and fail to communicate effectively.

Continued on Page Two

The Meaning of Deafness . . .

Continued from Page One

One who has not given serious thought to the problem tends to assume that if one has language one can automatically communicate, yet you have only to look at the so-called "generation-gap" to realize that this is far from the case.

Our colleges, our parents, and perhaps even society as a whole is suffering from a severe communication problem despite the fact that, generally speaking, the people of the world today have a higher degree of language sophistication than ever before. In this sense, I am trying to say that we often fail to get through to each other, with or without language. For example, the deaf do not know what is expected of them, and the hearing do not know what the deaf want.

The third handicapping aspect of deafness relates to misconceptions and misinformation which tend to obscure the disabling effects of hearing loss in the eyes of the general public and, when combined with the first two factors I have mentioned, compounds the already difficult situation. What is even worse, much of this misinformation is deliberately spread. It may not be spread with the intention of complicating the lives of people who are deaf, but the people who are responsible for this misinformation completely disregard or do not even consider the possible effect of this misinformation on the lives of the deaf.

You have all seen, I am sure, advertisements proclaiming in bold type, "Don't be Deaf!" or "Nerve Deafness Can Be Cured!" and perhaps more recently the State Farm advertisement pointing out that "in 37 states you can renew your driver's license by mail—even if you are blind or deaf." People who have no connection with the deaf usually just skim over these ads taking with them the vague impression that there is no real problem since deafness is curable or remediable.

People reading the State Farm ad (which was revised to remove the word "deaf") or articles in medical columns in the newspapers are often given the impression that there is something hazardous about deafness which makes the deaf unqualified not only to drive cars, but also to operate machinery of any kind.

The result of all this is an increasing resistance on the part of employers to hire deaf people in factories and shops where they would be required to operate machines. And a severe economic burden with respect to auto insurance.

In every case where we have been aware of such occurrences and have called this misinformation to the attention of the writers or advertisers, retractions have been printed or offending words removed, but not all the people who saw the original article read the retraction. Nor will all the people who saw the first version of the State Farm ad bother to read the new version, since, except for elimination of the word "deaf," it is substantially the same as the original.

The loose use of the word "hearing" and the general impression foisted on the public by this create additional problems in a sort of chain reaction, which require Herculean efforts to halt. For example, the federal government sponsors the President's Committee on the Employment of the Handicapped. It is actively engaged in promoting employment opportunities for handicapped people. Yet many of its job descriptions include the requirement that applicants can hear whether or not this requirement is truly relevant to the position in question. Civil Service Commission examinations are heavily verbal whether or not the position requires verbal skills. This creates a serious disadvantage for a deaf applicant. More importantly no one seems to consider the effect of this on private industry. Yet how can one expect the private sector of business to be willing to hire people who apparently are not good enough for the government?

The private businessman is no "do-gooder." He is in business to make money and it is only when he is convinced that a handicapped worker can make money for him that he will consider hiring one. Thus, if the government, which as every taxpayer knows, is in business to spend money rather than make it, indicates that hearing is essential to employment then certainly business can be expected to feel the same way.

Also consider that we have thousands of deaf printers in this country. How are they affected when the Government Printing Office limits the number of deaf employees

who can work on one shift to 25 men on the grounds that more would interfere with "flexibility"?

In all fairness, I must say there are efforts to remedy these inequities within federal employment policies, but the situation is still critical.

The fourth meaning and handicap of deafness is invisibility. This is a subtle thing which, were it not for the first three conditions, might have been beneficial since people generally do not like to be constantly reminded that a segment of our population is so much less fortunate than they are. However, since there is no outward indication of deafness, one is generally unaware that the condition exists. I was strongly reminded of this a few years ago when I flew to Atlanta to attend a banquet of the Georgia Association of the Deaf. I did not know the person who was to meet me and no one was at the gate when my plane landed about 1½ hours late. At first I thought perhaps I would find him in the baggage room, but when there still was no one whom I either recognized or who appeared to be looking for a missing speaker, I was reduced to signing to myself. I must have looked ridiculous, I know, but it was the only way I knew of indicating I was deaf.

This anonymity touches on many aspects of daily living. My children's friends are shy of meeting me, they don't know what to expect; people to whom we fail to respond when spoken to do not automatically think "perhaps he did not hear me" but rather "he's rude."

Often people fail to recognize the blank look that sometimes appears on my face when I am asked something I do not understand. They assume silence means consent, so that I frequently end up with a Coke when I really wanted coffee.

More importantly, due to this invisibility and the failure of most people to understand or appreciate our language, communication, and speech needs, the problems are perpetuated and misinformation and misinformation and misconcepts are permitted to spread.

The fifth meaning of deafness and the least crippling problem is the inability to hear. Little need be said about this because most people are able to visualize what that entails. Many

experience the sensation of hearing loss when the sound goes off on their TV sets or when they are in an area where the noise is so great as to prevent hearing speech.

It seems to be a horrible existence to have to live without sound day in and day out for as long as you live. But compared to the other problems related to hearing loss it is comparatively simple to do so and frequently there are benefits attached. The deaf person can concentrate better—he is not easily distracted by noise; he works better, because he must give his job his undivided attention; he is more alert because he knows he cannot depend on his ears for anything, and is sensitive to vibration which often indicates something is happening long before the trouble is audible.

Having experienced the decibel level that can be achieved by teenage children playing rock music, an incessantly ringing telephone, or a blaring TV set, I am sure there are times when one will agree we never had it so good. At least I am not awakened by the commercials when I fall asleep in front of my TV set, nor does the traffic right outside my window disturb me as I write this. I did not have to protest against "noise pollution" on Earth Day.

The meaning of deafness that I mentioned are but a few of the myriad pieces that constitute the condition we call deafness. There are millions of others which toward finding positive solutions, are made then I'd say that to start as I did by quoting a poem on "Happiness" would not be as far-fetched as it seems. Happiness is having people understand the meaning of deafness.

Thank you.

Quotable Quotes

One of the finest of human qualities is the pride that most people have in their work. Despite disagreeable conditions, lack of appreciation and even unfairness, the good worker does his job to the best of his ability. Character is the answer. The person of character cannot keep his self-respect and do inferior work. The job bosses him with a discipline that the tongue-lashing and profanity of a roughneck foreman cannot enforce. — William Feather

Helping Deaf Children Develop a Sense of Morality

By Joseph P. Youngs Jr.

Superintendent, Governor Baxter School for the Deaf, Portland, Maine

(Keynote talk delivered at Parents' Conference at Maryland School for the Deaf, Frederick, Maryland)

PERSONAL responsibility and morality. We hear so much these days about the new morality. Just what are we referring to when we use the term morality? I like to think of morality as a concept; a way of life; an attitude of one human being toward other human beings and toward oneself; a sort of sense of responsibility of an individual within the community of man. This may sound all theoretical and idealistic when we talk about the education of a deaf child. However, keep in mind we are talking about our children—the children who reflect our standards, our way of life, our hopes and dreams for them. Certainly, we want for them what is the very best.

In the early days, when the education of deaf children was conducted largely in residential schools, it was customary for administrators and teachers to view this education process as a total responsibility. Not only were they responsible for education but also for the physical, social, emotional, vocational and ethical development of the young people in their care. The schools for the deaf in the early days were able to perform these tasks successfully and without too much interruption because of the early concept of these schools. Children enrolled in residential schools early in September and remained at the school throughout the year until summer vacation.

Today this is quite different. Modern highways and roads, modern concepts have changed the whole picture of the education of deaf children. Many children are educated

within their own communities. They attend schools as day pupils. Even those pupils who attended residential schools today have many opportunities to spend weekends at home and long vacations at home. Many of these residential school children are also day pupils. Consequently, home-school relationships have developed that were never existent before. Parents in the old days depended exclusively on the staff of the school for the deaf for the total education of their child. Today the staff of the school for the deaf looks to the parent for support and reinforcement and for actual teaching of the children themselves. This is especially true in the teaching of personal responsibility and morality.

I believe this responsibility has to be shared both by the school and home. No one will quarrel with this thought I am sure. This is a responsibility for helping children to acquire a sense of personal worth, a respect for their fellow man and a deep sense of personal responsibility and dedication to doing what is right.

How do we go about this? There are many ways we do this. Most parents do it by the simple matter of being parents and setting a good example; by showing the children mutual trust and respect that mothers and fathers have for each other and for the other brothers and sisters; by setting a model in the home for them to emulate. Sometimes the home falls down on the job and the problem becomes more complex, particularly as the

homes become broken and the deaf children become more bewildered. However, this is no reason to throw up your hands and say, "It is too much for me to handle, I must pass on this responsibility to someone else." You cannot do this.

I believe there are certain ways, in which we can help our deaf children acquire a feeling of responsibility without preaching, without posturing, without a fanatic religious zeal that carries a child into an unrealistic world.

We all know that children respond favorably and positively to encouragement and praise, to a sense of fairness in all dealings with them, to the development of a feeling of security, to approval, to acceptance and friendship. Particularly with little children there is also that intimate personal contact, the feeling, the touching of each other, the warm embrace. All of those are important also because they transmit to the child a very deep and meaningful message—a message of love, a message that father and mother love this child but brother and sister love each other and this touching and contact makes the child secure.

I would like to address these following remarks primarily to fathers. I believe fathers have long been the untapped resource in the development and education of our children. In schools for the deaf, administrators and teachers come in contact primarily with mothers. It is seldom that the father comes to the school because he is busy earning a living and supporting the family and providing them with the necessary resources for a happy home. The mothers have the opportunity to see the school and to get involved.

Fathers have a special opportunity for the development of character, for the molding of the spiritual and ethical character of their sons and daughters. From infancy to childhood the father has an important privilege that no one else can assume. It is in this relationship with his children that he can set a tone and a pattern for behavior. A man's ability to be a good father lies essentially in his attitude toward himself. Self-respect based on solid principles and a good life is the foundation for a man being able to transmit the proper attitude toward life to his children.

How can a man love his children if he doesn't first of all love himself in the total sense of having complete self-respect. He cannot transmit values to children that he doesn't himself possess.

A father who wishes to develop the spiritual and ethical character of his children will not only attend religious services with his family but he will give the example of a good moral life within and outside the family circle.

A father is an idol to his sons, particularly when they are very young and in these formative years his influence for good or for ill is very great.

In boyhood the promise of a young man's future is dormant and can only be perceived. Who is to say what factors especially in the sensitive area of father-son relationship will prove critical. If a boy is to succeed in life he needs a mature father after which to pattern himself. He needs a father who will teach him that the world offers him a chance to develop and fulfill himself. He needs a father who will love him enough to pass on by word and example the solid principles that will enable him to become a true man in all senses of the word.

The father's influence upon his daughter cannot be overlooked, either. First of all, he is the man who first gives her a sense of her own worth as a woman. How does he do this? First and foremost, by his own conduct and attitudes—especially toward his wife. Day by day, in the intimacy of family life, by watching father and mother, a little girl absorbs impressions of the relationships between man and woman, between husband and wife. The self-esteem the little girl forms of herself as a woman will depend to a large degree upon the courtesy and esteem which her father shows toward her mother.

Essentially, the husband who loves his wife passes on to his daughters the gift of self-confidence. It can make the difference between a happy or miserable life when she becomes a woman.

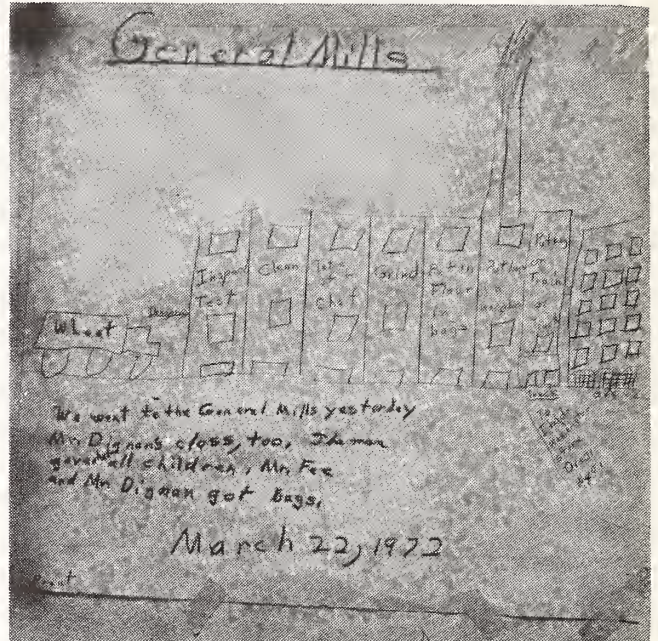
You will note that in addressing my remarks to the fathers, I have included the role of the mother. How fortunate the child who has a father and mother whose relationships with each other are so warm and sincere that

Continued on Page Nine

In and Around School



THE CHANGING TREE—Blossoms are pinned on this "tree" in Mrs. Stafne's room to signify that spring is here. This tree is a piece of cedar driftwood picked up by Mrs. Stafne and is used as a symbol of each season through its decorations. The candy house is made of sugar cubes, mints and stick candy.



THE TRIP IN A NUTSHELL—After completing a trip to General Mills grain elevator, Mr. Fee's class drew posters highlighting the main features. This poster was drawn by Brent Corgiat.



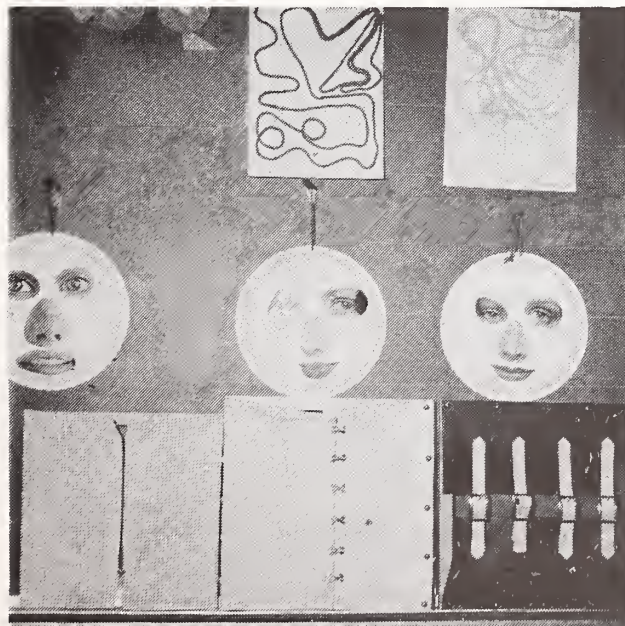
FIRST WEBELOS GRADUATE—Bruce Catron, our first graduate from the Webelos program, is being congratulated by Scoutmaster R. Mullins of Troop 21. Left to right are Cubmaster J. Pedersen, Catron, Mullins, Miss Gail Matthews and Mrs. Ada Somppi. Miss Matthews and Mrs. Somppi are den mothers of the Webelos. (Photo by Arthur Dignan)



MINI-APOLLO 16TH??—Setting up Roger Forbes' rocket for its launching are (front, left to right): Dick Stokes, Mike Allison, Roger Forbes; (left to right, in back) Arthur Dignan, Mike Huber and Jim Burke on the far right. The launch was successful in spite of high wind and a slight problem with the fuse for the engine. Mr. Dignan teaches this class.



WORLD WAR II REVIVED!—The events leading up to the full blown World War II due to Adolf Hitler and his part in making Germany a world power were studied in U.S. history class taught by Mr. G. Ruder. In the photo on the left the class is working on the 3-dimensional map of the Pacific theater. The maps of the Pacific and European theaters carry the boundaries, physical features, the troop movements during that era. From left to right are Jon Mullins, Douglas Catron, Mark Aleksinski, Mr. Ruder, Charlotte Hansen, Gregory Lakey, and Cathy Morgan. On the right is the map of the European theater. Troops' placements and movements are depicted by flag symbols. (Photos by A. Dignan)



TEACHER'S AID—Through the use of pasteups of facial features the preschoolers in Mrs. Meier's room are introduced to the vocabulary of facial parts. The squares on the bottom aid in development of dexterity in fingers for handling zippers, hooks, buckles and buttons (not pictured). On the top are the results of preschoolers' attempts in following traced lines with glue and yarn. This develops eye-hand motor coordination.



FINAL INSTRUCTIONS—Giving the final instructions on how to serve the public at the recent Junior National Assn. of the Deaf chili supper is Jim Pedersen, (white shirt, foreground). In the group of listeners are (left to right) Kenneth Ellis, Douglas Harasymczuk, Douglas Catron, Mark Aleksinski, and Oscar Kinzel. It is with regrets that there are others not in the picture. (Another photo on chili supper on Page Eleven)

Classroom Chatter

from the Department for the Blind

Me

I am a person, a very special person. I can do many things that other people cannot do. I am blind but I get along fine. When I get lost, I can find my way. I do not get lost very often but when I do I am not afraid. Sometimes when the snow is very deep I do get lost. Then I search around with my cane for a land mark. I can go almost anywhere you can go. I can do many things such as typing, printing my name and I hope soon I will learn to print the whole alphabet. I do not know how to write but I have a braille writer and a slate and stylus. I get along with the help of trained teachers. My white cane is the one tool that helps me get around. Some day I will be on my own.

Vickie Burgett

National Music Teachers Sets Up Program for Blind

Starting May 1, a group of teacher members in the national Organ and Piano Teachers Association will voluntarily contribute their time to participate in an incentive program for sightless keyboard musicians to be known as "the musicassette program for the blind."

The object of the program is to provide both friendship, encouragement and educational advice to blind students of the organ and piano.

The program will utilize cassette tapes recorded by the blind, consisting of general conversation, technical and non-technical music questions with a maximum recording time of thirty minutes. It is requested that any blind keyboard student, who wishes to have a music conversation with a keyboard teacher, use a 1-hour cassette tape and record any conversation or questions on side 1 up to thirty minutes in length, leaving side 2 blank for the teacher's answers.

Blind students who wish to participate in this program are requested to send a re-

corded tape together with 25 cents in coin or stamps to

Organ and Piano Teachers Assn. (OPTA)
436 Via Media
Palos Verdes Estates, Calif. 90274

The tapes will be sent to participating members at random and future "letter tapes" may be continued directly at the discretion of those participating in the program.

Classroom Chatter

from the Department for the Deaf

Corrected

Spring Is Coming

We are happy that spring is coming. Spring is the best season of the year.

Everywhere flowers and trees are growing. There are beautiful flowers bursting into bloom. Some trees have blossoms, too. All plants turn green and many other plants are very colorful.

Many animals have new babies. Birds hatch their eggs in the spring.

Birds are migrating north because spring is here. I think the birds like spring.

In the spring the weather is fresh and cool. When it rains, we have a beautiful rainbow.

I think most people love spring because they enjoy planting flowers and gardens. People agree that spring is the most beautiful time of the year.

—Robert Stepler

My Pet Cow

Her name is Petunia. She lost her mother when she was a baby.

When I was 6 years old, I fed my pet cow every day out of a bucket which had a nipple on it.

When she was 2 years old, she had a calf. When it was born, Petunia didn't mind when I petted the calf or took the calf with me to the barn.

Continued on Page Twelve

Helping Deaf Children . . .

Continued from Page Five

words are not necessary for communication. When children know that mother and father stand together in their attitudes toward them, they know that they are loved. Even when there is cause of discipline and admonition, they sense parental unity.

I have purposely avoided using the word "communication," in my remarks as I am certain that you have heard and read all you can take on this subject. But, after all, is this not what I am really trying to say? There are many ways to communicate and there is no better way than by example. Whether we are parents, teachers, or houseparents, do we not communicate with our deaf children each time they are exposed to us—even when we don't say a word? By our examples we are teaching them how to live.

By giving our children **encouragement** in their every little achievement we are helping them to build confidence in themselves. Certainly no group of children needs encouragement more than our deaf youngsters. Their efforts are so monumental and the results seem so small that it is easy for them to become discouraged. They need confidence that our support can give them.

When I first became a teacher of the deaf, I used to think that many of my more experienced colleagues overused **praise** in teaching. But in retrospect I can appreciate the full value of praise as it pertains to a struggling learner. He needs to be appreciated for his effort and praise is the best indicator of our appreciation. It is the food that nourishes the human spirit.

Children respond to **discipline** only when they know it is being done fairly. From our sense of fairness in handling the difficult errors of childhood, comes the awareness of human justice as an overriding concept in our society and in all human experiences. I am certain that we have all experienced the effects of bitterness that a child displays when he feels he has been unfairly treated.

A sense of **security**, one that only home and school can convey to the child is a basic ingredient in the development of faith in human society. The security that comes from

a feeling of belonging, of oneness in the family, leads to a kind of confidence in home and school that becomes an expression of faith. If the child has no faith in us, he will be insecure and grow up lacking in inner strength to cope with those around him.

There are some psychologists that maintain that the basic drive of man—the force that propels him into the mainstream of human society and keeps him going is approbation or approval. Children need this feeling of being accepted and respected if they are to develop a healthy self-concept or self-image. A child who has approval is a child with self-respect and a child who will have respect for others.

Finally there is the feeling of being accepted totally by those whom he loves and respects the most that brings to the deaf child the most important ingredient of all, the feeling of being **LOVED**. This overworked word is still most important. An unloved person has no feelings of worth or of personal responsibility. He becomes unmoral and lacks awareness and sensitiveness for others. Let us show **love** by being parents—in every sense of the word. There is the matter of discipline. The discipline which we administer to our children as they grow up is a matter of communication. It is the parents' way of telling the child that he or she approves or disapproves of certain types of behavior—of regulating the child's behavior. By behavior we are really implying interpersonal relationships. How one acts toward others and how one reacts in respect to what others say, do, or do not do. It takes courage to lay down rules and see that our children abide by them. It takes a certain kind of inner strength to say "no" when it would be easier to give in. Children need the barriers of discipline to protect them from the world they are not yet ready for.

In their secret hearts they are thankful that the barriers are there. They might even be proud of having parents who care enough about them to say, "no," and mean it. This sort of caring gives them a sense of value that no amount of weak-kneed yielding to their every impassioned plea can match. It gives inner self-discipline that will be the bridge to a happy life.

Continued on Page Ten

Helping Deaf Children . . .

Continued from Page Nine

What about participation in formal religious worship? Too frequently, parents depend upon the school for the deaf to provide for this aspect of daily life. The schools—with strong help from volunteer religious and lay people—do a great job, as far as it goes. But, there again, the children need the example of parents.

*If a child lives with criticism,
he learns to condemn.
If a child lives with hostility,
he learns to fight.
If a child lives with ridicule,
he learns to be shy.
If a child lives with shame,
he learns to feel guilty.
If a child lives with tolerance,
he learns to be patient.
If a child lives with encouragement,
he learns confidence.
If a child lives with praise,
he learns to appreciate.
If a child lives with fairness,
he learns justice.
If a child lives with security,
he learns to have faith.
If a child lives with approval,
he learns to like himself.
If a child lives with acceptance and
friendship,
he learns to find love in the world.*

—Dorothy Law Nolte

—The Maryland Bulletin, Vol. XCII, No. 4,
January-February, 1972

Quotable Quotes

The habit of reading is the only one I know in which there is no alloy. It lasts when all other pleasures fade. It will be there to support you when all other resources are gone. It will be present to you when the energies of your body have fallen away from you. It will make your hours pleasant to you as long as you live.—Anthony Trollope

**Pamphlet on Blindness
Dispels Some Common Myths**

Some blind men and women have achieved spectacular success—even in such demanding fields as, for example, sky diving and nuclear physics. But for hundreds and thousands of visually handicapped persons, it is still not easy to get the learning and the opportunity to “do the average job in the average place of business.”

“Living With Blindness,” by Irving R. Dickman, is a new public affairs pamphlet that summarizes the major causes of blindness and the progress made to date in prevention, and discusses services and resources available to blind persons, the steps in rehabilitation, what problems remain. Especially valuable are suggestions for sighted persons on how to help blind people.

Along the way, Dickman dispels a few myths. “Blind persons,” he writes, “are sometimes said to have a sixth sense, or to develop more acute hearing or more sensitive smell and touch than others . . . No evidence has ever substantiated any of these theories. All that happens is that the blind person learns—or doesn’t learn—to make better use of the senses he has in place of the sense he no longer has, or never had.” Dickman discusses how blind people learn, including differences between those who are congenitally blind and those who become blind later in life.

Dickman outlines 11 steps in the process of reorganizing one’s life which are likely to be taken by a person who loses his vision. The process, which may take months or years, starts with getting in touch with the local or state agency for the blind and ends with getting a job or at least becoming semi-independent.

Dickman discusses a number of special aspects, such as library services that provide materials in braille and on tapes, records, and in large type for those with enough reading vision; clear-path indicators, including the long cane; dog guides; income tax exemptions and deductions.

But many problems and needs remain. Dickman points especially to these:

1. The lack of essential services for blind children and adults. Many communities provide no help or services to pre-school youngsters and their parents. In most areas, services for elderly or multiply handicapped blind people are nominal, inadequate, or nonexistent.
2. More trained specialists in various aspects of work with the blind.
3. Intensified research into methods of communicating with and teaching blind people.
4. Better coordination between the various agencies serving blind persons.
5. Greater exchange of information.
6. Elimination of de facto discrimination against blind people.
7. Finally, and most important, the public's lack of understanding—and often prejudice—which bars blind people from jobs they can handle.

"Living With Blindness" is available for 25 cents from the Public Affairs Committee, 381 Park Avenue South, New York, N.Y. 10016.



THE CROWD—Attesting to the success of the Junior National Assn. of the Deaf chili supper is the huge crowd. People kept coming up to the very last minute. It was estimated that 400 persons came, among them were alumni of the school. They had wonderful time talking about old times!!

Achievement Corner



BLOOMER GIRLS—Tina Braden and Donna Christenson are showing off their bloomer dress outfit they made in Mrs. McCollom's sewing class. On the right are the girls in the class wearing one of the garments they made during the year. Left to right, kneeling are Gail Pace, Darcie LeMieux, Semelee Lake; middle row, left to right, Rita Lux, Linda Goergen; back row, Tina Braden, Donna Christenson.

Classroom Chatter, Deaf . . .

Continued from Page Eight

Now Petunia is 8 years old. She has had 7 calves. 3 were all black, 1 was red and white. 2 were black and white, and 1 was tan.

She will have another calf this summer sometime.

It is still my pet cow. She belongs to me, no one else.

I don't want her to die.

—Semelee Lake

Hurray For Spring

One day I went to school and saw the nice plants around the school. It looked very green. The robins came to the school area and sang songs. It sounded very wonderful.

I met my friends and talked about being glad winter was over. My friends were excited about spring.

In the afternoon, I asked a girl "Would you like to go on a date with me on Saturday night?" She was excited about going. We had a dance at the Teen-house. We danced together and had fun. We met some new friends at the Teen-house. We went to McDonald's. We ate hamburgers, french fries, and drank Coke. We went home and talked about other dates. She had enjoyed the dance.

On Sunday my friend came to my house. He took me to Lewistown to watch the motorcycle races. It was very interesting but so dusty.

—Douglas Harasymczuk

I Had a Ball

During the long weekend in February my grandma and grandpa took Darcie and me out of school 2 days early and we went to Missoula. On Friday night my mom, dad, and Jan came to Missoula and stayed there until Monday.

On Friday I helped my grandma bake goodies. In the afternoon my cousin came home from school. We decided to go hiking. We fixed a supper and took it along. It took us about an hour to fix supper because we had to cook some of it. It was nearly dark when we set out. We walked into the forest only a short distance. We found a place and made a little fire by the creek. We did not stay very long because we were in a hurry to get back and greet my mom, dad and Jan. Soon

they came. We, girls, decided to go back to that place where we had eaten. There we again made a little fire and ate a little snack then we went back to the house. That night we went to bed but we had a pillow fight which lasted all night. We had a ball.

—Brenda LeMieux

Babysitting

Terry Ketterling's mother called my mom and wanted to know if I would babysit that afternoon. So I said, "Okay." He came in a half hour. I was still eating a pizza. He waited for me because I hadn't had lunch. We left and arrived at Ketterling's house. I went into the kitchen and saw the kids eating lunch. Mrs. Ketterling asked me if I wanted to eat some more lunch but I said "No, thank you."

Mr. and Mrs. Ketterling were in a hurry and got into their friends' car. I let the three kids go outside and play with other children but the two-year-old baby stayed in the house.

I cleaned off the table and washed the dishes after the kids had eaten.

After that, I did my assignments while the baby sat and watched television. I finished my work, then cooked supper for the children. I washed up the dishes. Mr. and Mrs. Ketterling came back. They gave me some money. I went home at 10:00 p.m.

—Pamela Kovash

My Pet

She is a collie. She is yellow and white.

Her name is Lassie or Boogee. She has two names. I call her Lassie and Herman calls her Boogee.

She loves to play with me all the time but she likes Herman better.

We sometime play a joke on the dog. Such as I put on an old coat and a witch's mask. I go outside in the back, then go to the front door. I knock on the door then the dog barks, but she can't see me. When I come in, she is scared of me. Then she comes up and smells of me. Then she knows who it is.

She likes to bite the cow's tail. Boy, does she go a-sailing!

She likes for me to chase her first, then she has to chase me.

She likes to be with the horses.

—Semelee Lake

Montana School for the Deaf and Blind

Great Falls, Montana

STATE BOARD OF EDUCATION

EX-OFFICIO MEMBERS

Governor Forrest H. Anderson, *President*

Hon. Robert L. Woodahl, *Atty. General*

Hon. Dolores Colburg, *Superintendent of Public Instruction*

APPOINTED MEMBERS

Rt. Rev. Msgr. A. M. Brown, *Great Falls*

Mrs. Joe C. King III, *Winnett*

John D. French, *Ronan*

Fred H. Mielke, *Havre*

Louise R. Galt, *Helena*

Mrs. Harriet Meloy, *Helena*

T. T. Heberly, *Havre*

Boynton G. Paige, *Philipsburg*

LOCAL EXECUTIVE BOARD

Francis Raucci, *Chairman*

Wm. J. Fitzgerald

Mrs. Donald Ostrem

ADMINISTRATION

Floyd J. McDowell, M.A., *Superintendent*

John E. Warner, B.B.A., *Business Manager*

Winifred Wells, *Secretary-Bookkeeper*

Elizabeth Caldwell, *Secretary-Stenographer*

SCHOOL FOR HEARING HANDICAPPED

J. William Lenth, M.S., *Principal*

Barbara Bass, B.S.

Karen Garland, B.S.

Robert LeMieux, B.A.

Richard Mullins

Thomas Daley, B.S.

Flo Ellen Hippe, B.A.

Gail Matthews, B.S.

Gary Ruder, B.A.

Art Dignan, B.A.

James Kiesow, B.S.

Florence McCollom, B.S.

Ada Somppi, B.A.

Richard Fee, B.A.

Sylvia Laffoon, B.S.

June Meier, B.S.

Betty VanTighem, B.S.

Marilyn Franz, B.A.

SCHOOL FOR VISUALLY IMPAIRED

Robert J. Deming, M.S., *Principal*

Gina Mattson, B.S.

Mildred Stafne, M.A.

Karen Screnar, B.S.

Mildred Vasichok, B.A.

Teacher Aide: Beverly Mills

SUPPORTING EDUCATIONAL STAFF

Alice Bastow, M.S., *Psychologist*

John Pearson, B.S., *Director, Counseling*

Fred Bischoff, M.A., *Mobility-Orientation*

James Pedersen, B.S., *Teaching Counselor*

Ronald Darcy, B.A., *Resource Teacher*

Mike Theisen, B.S., *Teaching Counselor*

Karl Fiske, Jr., B.S., *Physical Education*

Sharon Weaver, B.S., *Music*

Barbara Gillis, M.S., *Librarian*

Mary Woerner, B.S., *Resource Teacher*

Charles Wright, M.A., *Mobility-Orientation*

Patricia Yates, B.S., *Teaching Counselor*

CARE OF CHILDREN

J. W. Brinkley, M.D., *Great Falls Clinic*

Louise Finzel, R.N.

Madalaine Gemar, R.N.

Agnes Letcher, *Assistant*

Ernest Bateman

Helen Hartman

Robert Lots

Cara Gift

Rita Herbold

Frieda Roth

Sherry Gildersleeve

Walter Herbold

Lois Shanahan

Rosie Horton

KITCHEN STAFF

Veronica Sekora, *Cook*

Leona Music, *Dining Room*

Toni Studencki, *Baker*

Pat Ness, *Dining Room*

MAINTENANCE STAFF

Vernon Hippe, *Plant Supervisor*

Ray Brady

Randy Rieker

Bruno Studencki

Newton Shular

MONTANA SCHOOL FOR THE DEAF AND THE BLIND

3800 SECOND AVENUE NORTH
GREAT FALLS, MONTANA 59401

GENERAL INFORMATION

The School is administered by a Superintendent (Floyd J. McDowell) and is governed by the State Board of Education. Funds to operate the School and funds for capital replacement and construction are appropriated by the State Legislature.

The School operates on a 9-month school schedule running from approximately the first week in September to the first week in June. The residence facilities are open for these months except for the Thanksgiving, Christmas, and Easter holidays when all children are required to go home. No attendance is maintained during the summer months.

The School operates two separate EDUCATIONAL DEPARTMENTS:

- (1) A Department for the Deaf and Hearing Impaired, and
- (2) A Department for the Blind and Vision Impaired

For those children in need of this special education who live outside the City of Great Falls, a dormitory residence is maintained and staffed with competent people.

Department for the Deaf and Hearing Impaired

Eligibility:

Any child who is a resident of Montana and is educationally disadvantaged because of a **hearing loss** is eligible for admission to the School. Minimum age limitations have been removed by legislative action. Maximum age of attendance is 21 years.

Limitations for Admittance:

1. Age limits as noted above.
2. Hearing loss must be certified and substantiated by medical authority and/or audiological examination.
3. Educable. The child must fall within the limits of intelligence wherein he will profit from an educational program of stimulation. In other words—the primary handicapping condition must be the loss of hearing. (This limitation is rather freely administered because of the inexactness of testing methods available.)
4. Parents or guardian must be responsible for the following costs:
 - a. Transportation to and from school for all required school holidays.
 - b. Personal needs of the child, such as: clothing, toiletries, spending money, etc.
 - c. Medical treatment, examinations, hospitalization, therapy, medicines, etc. (Routine examination for minor ailments are provided by medical staff at the School.)

There are no fees or charges for education, room or board. These costs are covered fully by school funds.

Department for the Blind and Vision Impaired

Eligibility:

Any child who is a resident of Montana and because of a limitation of **vision** cannot successfully compete in a regular school program is eligible for admission to the School.

Limitations for Admission:

1. Age limits—No minimum except as dictated by available staff and facilities. Maximum age—21 years.
2. Vision loss—Certification by ophthalmological examination. Generally the legal definition of blindness is used as the limitation for admission except in those cases of deterioration prognosis.
3. Educability—The child must fall within the limits of intelligence wherein a program of academic training will be beneficial. In other words, the primary handicapping condition must be the loss or limitation of vision. Because of inexactness of testing methods for the very young child, assumptions of educability are quite freely made where conditions indicate the advisability of such interpretation.
4. Parents or guardian must be responsible for the following costs:

Same as for Department for Hearing Impaired: See Paragraph 4 in Limitations for Admittance above.

For information regarding admission of students or the general operation of the School, please write to:

Superintendent's Office
Montana School for the Deaf and the Blind
3800 Second Avenue North
Great Falls, Montana 59401